

of their curriculum shall be Hebrew, such works as may be included in the University course and New Testament Greek, except that students may be allowed to attend the classes in systematic theology for the purpose of getting them for their missionary work during the summer months; such attendance, however, will not be accounted as any part of their theological course. 4. That on passing their B.A. examination, or what may be deemed equivalent thereto by the committee of theological superintendence, the students shall then enter upon their theological course of study, which shall extend over a course of three years, the theological term in each year beginning on the first Wednesday of November and ending on the third Wednesday of April. 5. That the subject of theological studies be those required by the General Assembly's regulations. 6. That while the foregoing embraces the deliberate opinion of the Presbytery as to the course to be pursued by students for the ministry, the Presbytery, according to the practice followed by the Church generally, would not be understood to discourage any person whose case should be made exceptional, from making application to the Presbytery with the view of pursuing a special course of study. Mr. McDermot, of Elmira, Illinois, and Mr. Stewart, now labouring at Springfield, were asked to sit as corresponding members. A discussion arose about the appointment of Mr. McGregor to Turtle Mountain, in which the regret of the Presbytery was expressed that he had failed to carry out his appointment. The action of the Home Mission Committee in sending Mr. John L. Simpson, catechist, to the Rolling River district was sustained. Mr. Wm. Nicol was appointed to labour for three months in the districts around Moose Mountain, a grant of \$150 being asked for him. Applications from Messrs. Moodie and Coulthard were read. The Presbytery, in the meantime, declined to accept their services. At this point it was agreed to suspend the order of business, to receive the report of Mr. Campbell in reference to moderation in a call at Stonewall and Grassmere. He reported that the call was in favour of Rev. Mr. Lawrence. It was signed by forty-four members and concurred in by twenty-three adherents. The people promise \$350 per annum from these two stations. The conduct of Mr. Campbell was approved, and the call sustained, and placed in the hands of Mr. Lawrence by the Moderator. Mr. Lawrence took a month to consider the matter. The business in reference to the calling of Mr. Bruce to occupy the mission field at Regina was taken up. Mr. Robertson made a statement in reference to the importance of Regina as a mission field. After discussion, the following motion was made by Mr. McKellar, and seconded by Mr. Macrae: "That the Home Mission Committee of the General Assembly be requested to appoint the Rev. George Bruce, of St. Catharines, as a missionary to this Presbytery, with the view of his labouring in the western part of the Qu'Appelle Valley, and to have his headquarters in the meantime in Regina; and in view of the high cost of living at Regina, he receive an adequate salary." It was agreed to ask the Assembly's Home Mission Committee to appoint Mr. Anderson as missionary to the North-West. A communication from Mr. Fraser was read, asking to be employed as a missionary in Beulah and surrounding district. It was agreed to defer action on this application until after the visit of Mr. Robertson to that district. Mr. Mitchell, of Mitchell, being present, was asked to sit as a corresponding member. Mr. Robertson reported that he had written to Dr. Cochrane, urging the necessity of securing men to occupy the field in the North-West. It was agreed to endeavour to get a missionary for the Rock Lake district, who will labour under the supervision of Mr. Farquharson. In reference to Burnside it was moved by Mr. McKellar that the report of the superintendent thereto be received and adopted, and that Mr. Anderson be appointed to that field, leaving West Portage la Prairie without a supply in the meantime. Mr. Anderson signified his willingness to labour at Burnside for the present. He was received as a member of Presbytery. It was agreed to get two missionaries for Turtle Mountain region, to be sent there as soon as possible. Mr. Ferries placed his horses at the disposal of missionaries to be appointed to supply the stations around Brandon. It was agreed to send a missionary to the Grand Valley group for the winter. Mr. F. Macrae was appointed to supply the Westbourne group for three months. Rev. Mr. Pitblado resigned the Conventership of the Home Mission Committee. The Presbytery adjourned until 9:30 o'clock on Friday morning, the 22nd.

ACKNOWLEDGMENT.—Dr. Ried has received, through Professor McLaren, from Mrs. McKay, of Windsor, \$500 for the church at Bangkok. This is in addition to other very generous donations from Mrs. McKay for the Formosa Mission.

A MARBLE tablet has just been placed in Pleasance Church, Edinburgh, bearing the following inscription: "In memory of Wm. Hanna, D.D., LL.D., minister of St. John's Free Church, biographer of Dr. Chalmers, and founder of this congregation, who died 24th May, 1882."

REV. C. E. BARR, in his last letter from California to the "Herald and Presbyter," says: "Our fight for the Sunday law is waxing warmer and warmer. It is going to be the great issue in the county and State elections. The prospects for the Sabbath party are brightening every day."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 15 } THE LAST SUPPER. { Mark xiv. 1882. } 22-31.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—1 Cor. 11: 26.

TIME.—The same as last lesson, of which this is a **PLACE.**—continuation.

PARALLEL.—Matt. 26: 36; Luke 22: 19, 20; 31: 34; with vers. 29, 30; John 13: 36-38.

Notes and Comments.—Ver. 22. "As they did eat." REV. "were eating" while the Paschal Supper was proceeding, the Lord's Supper was instituted. There does not appear to have been a break—one glided into the other. "Took bread—blessed," as was usual, in the observance of the Passover, there were repeated blessings; for the day, the wine, the lamb, and the bread after breaking it; because of this special portion of the observance it was sometimes called "the breaking of bread." "My body;" just as the Jewish father would say—"This is the body of the lamb that our fathers ate." No one made any mistake then, or supposed that they were eating one of the identical lambs slain when their fathers left Egypt; but a commemoration of it, so the Apostle, speaking of the smitten rock in the wilderness says, "that rock was Christ," 1 Cor. 10: 4.

Vers. 23, 24. So also "He took the cup;" Luke says "after supper." Supposed to be the third of the four cups of wine usually taken at the Passover, when the eating was finished, and thanks said after meat, so it was called "the cup of blessing;" "thanks;" from the Greek word for thanksgiving, we get one title of the Lord's supper, Eucharist. "All drank;" the Master made no distinction, but some who profess His name deny the cup to what they term "the laity." "My blood of the New Testament;" REV. correctly renders the word "covenant," as it probably should be in every other place in the New Testament; it is the new covenant as opposed to the covenant which God made with the fathers—Heb. 8: 6-13. "For many;" may stand for "all," as in Dan. 12: 2. We are taught elsewhere that the sacrifice of Christ is unlimited, for all—John 1: 29; 1 John 2: 2.

Ver. 25. The last symbolical observance has passed, and now our Lord declares that He "will drink no more." He has done with the earthly and the symbolical; "until—I drink it new in the kingdom of God." We may not fully understand the saying, but this surely is included, that there is to come a time of gladness and rejoicing, a grand festival occasion, in the history of the Church, when Christ and His people would together share in that joy of which wine is the symbol, "in the kingdom of God"—"not," says Schaff, "to be weakened into the Christian dispensation. It points to the victory of the Church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of His militant Church."

Ver. 26. "An hymn;" the second part of the Hallel, Ps. 115-118. "Went out into the Mount of Olives;" Luke says, "as He was wont; He stayed, however, in Gethsemane—ver. 32. There was a tradition that all the people were obliged to spend this night in Jerusalem; the city, however, extended as far as the eastern declivity of Olives."

Ver. 27. "All;" Jesus had been telling them that one would betray Him. "Offended;" their ideas respecting Him, as Messiah, would be shaken to the uttermost when they saw Him bound, delivered to death and crucified, apparently unable to save Himself; this should be an occasion of stumbling to them; same word in Rom. 14: 21. "It is written;" Zech. 13: 7. "Smite;" the figure of the quoted passage is slightly changed, and God is said to smite Jesus in delivering Him up to be smitten—Act. 2: 23. "Scattered;" when Jesus was taken away, they fled and were scattered.

Ver. 28. "After that I am risen;" REV. "raised up;" "I will go before you;" the figure of a shepherd in the preceding verse is continued; the eastern shepherd goes before his flock "into Galilee;" some of them were from Galilee, and Jesus said in effect, before you reach your homes I shall have risen from the dead and be there—Matt. 28: 16, 17.

Vers. 29-31. The beginning of a sad fall. Christ had

said that all should be offended, whereupon Peter, with a positive self-confidence, always dangerous, declares that whoever else might be, he would not. Solemn and tender is the word of the Master, "Verily I say—this day—this night:" it was already night. "Before the cock crow twice," that is, before the time known as "cock-crow," about 3 a.m. Matthew alludes to the same time, but is not so precise as Mark; there was an earlier cock-crowing about midnight, but it did not designate the hour, as the second. "Deny me;" deny any knowledge of, any relation to Christ—Luke 22: 57. "He spake the more vehemently;" of course he did. It generally happens that what men lack in strength of purpose they make up in protestation; the idea is, of a continued reiteration of the assertion. "Likewise—said they all;" very natural; they could not be silent when Peter was making such protestations, or it might have appeared that they doubted themselves (just the very thing they ought to have done), and so they echoed His words, and they were all sincere, Peter and the rest of them; without doubt, they meant what they said.

HINTS TO TEACHERS.

Caution.—Do not be led away by the controversial aspect that has been given to a part of this lesson. There may be a time for controversy, but it is not with a Sunday school class: the moments are precious, the opportunity for a word in season may not be so favourable again; do not miss this.

Prefatory.—Our last lesson was the Passover. It will be for the teacher to show the intimate connection with this, how the Jewish yearly sacrifice is fulfilled and completed in this one perfect sacrifice of the true Paschal Lamb, and how the once-a-year feast is to be replaced by a perpetual thanksgiving, "until He come."

Topical Analysis.—(1) The institution of the supper (vers. 22-25). (2) The prophecy of offence and denial (vers. 26-31).

On the first topic, it will be well to show the nature or purpose of the Lord's Supper; the method of its institution; its perpetual obligation. As to its purpose, we have our Lord's own words: "This do in remembrance of me." It was to be a memorial of Him to all generations. Just as the Passover was a perpetual memorial to the Jews of their deliverance from the bondage of Egypt, and the means by which it was accomplished—Ex. 12: 26, 27—so the Lord's Supper was to set forth the deliverance of His people from the bondage of sin, through the sacrifice of Himself (1 Cor. 11: 26). Further, it was to be, is, a confession of Christ more decided than any other, implying acceptance of Him as a Saviour—love, service, devotion and consecration. May we not say that it was also designed to be a bond of union among Christians; that in coming together to remember their dying and risen Lord, they might feel that they were one in Him—that the tie binding them to the Master bound them to all His servants? The method of its institution. From the Apostle Paul, who received it by revelation from the Lord Jesus (1 Cor. 11: 23), and from the Evangelists, we learn that there was first the giving of thanks, then the breaking of the bread, and distributing to the disciples; then the wine in like manner; all were to eat, and all were to drink, and when they had taken of the bread and cup they sung a hymn. How simple all, and yet how full of meaning. Its perpetual obligation is implied in its purpose; if it is to be a remembrance of Christ, it is not for one generation alone, but for all time—a perpetual privilege and duty. If these things be true, teacher, then will you not press upon your class, tenderly and lovingly, that the duty rests upon them, and that the blessed privileges may be theirs; and without urging them to take a step which they do not, in some measure at least, understand, lead them up to the utterance of *Montgomery*—

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord—
I will remember Thee."

On the second topic, we may show that while in the last lesson Christ foretold his betrayal by one, He now tells them that they will all be "offended" because of Him, and that one especially shall boldly deny Him. From this let us teach to be charitable to others, if any fall away, let us not be high-minded, uncharitable, but fear—Gal. 6: 1. The spirit of pride is not the spirit of Christ. Again, let it teach us to be distrustful of ourselves, to learn our own weakness, and to seek at all times Divine strength to resist temptations, and to keep us close to Christ. By His side we are safe; away from Him our steps will slide, and we shall fall. In common with many other—nearly all the lessons of this quarter, we see the Divine knowledge of Jesus; He whom we serve was truly God manifest in the flesh.

Incidental Lessons.—On the first topic—That Christ has chosen the simplest thing by which to remember Him.

That the materials of the Lord's Supper are the medium of life to the body, and the symbols of life to the soul.

That Christ is present with His people now when they thus remember Him.

The Lord's Supper, a pledge to Christ and each other of affection and service.

That there is a third Passover yet to come, the feast of everlasting deliverance and perfect salvation, a glorified feast in the glorified kingdom—Rev. 19: 9.

On the second topic—Self-confidence is a dangerous delusion; he who rests on self is building on sand.

Those most bitter against the failings of others are sometimes the first to fall themselves.

Main Lesson.—On the Lord's Supper—Ordained by Christ. Lesson, with parallel passages in the Gospels, and 1 Cor. 11: 23-26. A duty—Luke 22: 19; 1 Cor. 11: 24. A pledge of fellowship—1 Cor. 10: 16, 17. Practised by the early Church—Acts 2: 42, 46. A fulfilment of the Passover type—1 Cor. 5: 7. An earnest of the feast to come—ver. 25. Those who come to the supper should have a changed life—1 Cor. 5: 7, 8. There should be self-examination before coming—1 Cor. 11: 28.